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PRINCIPAL FEATURES

The Negro of our Aryan Brother—Pt. Chamupati, M. A.

Dayanand's Call to Young India—T. L. Vaswani M. A.

Aspects of Aryan Civilization—C. N. Zutshi, M. R. A. S.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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THE NEGRO OUR ARYAN BROTHER.

II.

In my last contribution on this subject, I promised to trace characteristics in African life in Uganda, in respect of which the African living in these parts appears to be allied in some way to the old Aryan stock. I had at the time to upset my programme, whereby my tour in Uganda had to be postponed. Hence the delay in completing the paper I had commenced.

Before addressing myself to the customs in Uganda and other African territories, of which I have in the interim found opportunities of collecting ethnographical information, let me by a brief remark or two supplement and at places correct what I wrote in my last article as regards the Negro tribes living in Kenya.

1. About the Kikuyu I observed that on the occasion of marriage they wear a string in the fashion of our *Yajnopavita*. That statement has on further investigation

(FOOT NOTE)—The first instalment of this series appeared in the Vedic Magazine for Feb. 1926. The articles that follow were received from Africa one after the other. We publish them together as they treat of the same subject and will interest the reader more when read in continuation.

been found applicable to only some of the sub-tribes. I either misunderstood my first informant or the latter was confused in his description to an inquisitive stranger, being unused before to such queries. Among the same tribe I find however there is a universal custom which they call " second birth." In 1910 W. Scoresby Routletge and Catherine Routletge wrote a book which they named "With a Pre-historic People," by which term they meant the Kikuyu. In it they recorded their personal observations after intimate association with men and women of this tribe. At pages 151-153 they describe the custom of "Second birth," in the course of which they write :—

"A circular piece of goat-skin or sheep-skin is passed over one shoulder and under the other arm of the child who is to be born again."

The name of the ceremony as also the shape of the skin piece and the mode of wearing it will naturally suggest to the reader the ceremony of *Yajnopavita*, where however silk or cotton or wool forms the material of the thread put on.

About the food of these people, the writers observe ;—

"Men are even met with to whom all meat is forbidden." (Page 22).

And again :—

"The Kikuyu may be looked upon as essentially vegetarian. Meat.....is the luxury of a few and only partaken of in small quantities on occasions of sacrifice or festival " (Page 49).

Some of the rules of chivalry to be observed towards women call to mind the customs of ancient Bharat, as for instance :—" A young warrior is taught to get out of the way for an old woman." (Page 138.)

"It is great work to have borne a child." Ibid.

In marriage choice is allowed to girls, so that a would-be bride " is.....at liberty to break off her engagement even after the goats have been paid to the father." (Page 125) Widows are not allowed to remarry. They " may return home or live with another man but.....if a child is born, it

is the property of the late husband's family." (Page 145.) Similar to this, though more rigidly restrained, is the provision in Arya Shatras where sons are allowed, with the consent of the community, to be raised to continue the line of the deceased husband.

The method of producing fire was at the time of the writing of the above book, i. e. as late as 1910, the same as found in India before the invention of modern matches, *viz.*, "friction between two pieces of wood," (page 74)

Belief in transmigration, noticed as follows, completes the family resemblance at some remote past between these what to-day are regarded as two distinct races :—

"There is also a modified belief in the transmigration of souls, for in addition to the spirits which move about freely, there are some which have passed into particular forms of animal life.....Hyena also contains Ngoma(a dead spirit)..... Ngoma reside in the sacred Maguma tree." (page 281) The last sentence is a dim remnant of the Kikuyu crediting vegetable world with life, of which conviction there are evident testimonies in Aryan literature. The discoveries of J. C. Bose have again proved that Aryan, or if you please, African theory to be a scientific fact.

2. On the Masai, I have written a separate article. I shall not therefore dilate here on their social life in detail. In my previous contribution, I noticed the division of their lives into distinct parts which I compared to the Ashramas of Manu. The "warrior stage" I likened to *brahmacharya* because of the formal celibacy imposed on the Masai during this period. I however pointed out that the Masai warrior is at liberty to indulge in what we should consider illegal sexual excesses with maidens. Mr. A. C. Hollis, whom I met personally at Zanzibar, and from whose book "The Nandi" I have already made quotations, relates in his treatise, "The Masai," the story of "The warrior and his sisters," which he says is current among the Masai. At its conclusion he writes :—
"Before this event it was not customary for the young girls

to go to the warriors ' kraals and they remained at home till they were married." (page 117)

This unmistakably points to a period in Masai history when chastity of the Masai girls was rigidly guarded, and when therefore, celibacy was observed by warriors not only in form as to-day but virtually and in spirit. The Masai have preserved in their folklore a memory of those happy ancient times.

Mr. Hollis bears witness to the prevalence among the Masai of a custom of performing Yajnas, of some of which animal sacrifice had, as in India of later times, come to be a feature. In the main however, these Yajnas were performed as medical and scientific processes to secure health and rain. The author of "Folklore in the Old Testament" writes ;—

"The Masai sacrifice to God for the health of men and beasts at frequent intervals, in some places almost every month. A great fire is kindled in the kraal with dry wood and fed with certain leaves and bark and powder which yield a fragrant smell and send up a high column of smoke..... The animal is killed by being stifled." (Volume, 2nd page18.)

The mode of disposing of the victim is the same as enjoined in the Sutras of later times in India.

At page 279 of his book, Mr. Hollis makes mention of a traditional tale among this tribe which relates marriage as having taken place between the earth and the sky. The same relation is metaphorically stated to exist between *Dyauh* and *prithivi* in Arya sacred literature.

3. And now to the social aspect of life of the Buganda, as the Negroes in Uganda are called. I have already referred in an article which I sent to the press only recently, to the Buganda legend which I identified with the story of the boyhood of Shrikrishna in the Puranas. Rev. Alber B. Lloyd, on whose narrative in "Uganda to Khartum" I depended for the above story notices the custom of initiation among this people. The ritual consists among other things of the following items :—

"All the witches and wizards (female and male priests) are called together..... the chief priest says solemnly,:—"Death is in your keeping....." The Atharva Veda puts in the mouth of the Brahamchari at the time of initiation :—*Mrityor Brahamchari yadasmi i.e,* I am the disciple of death, and again :—*Brahmacharyena Tapasa Deva Mritumupaghnata i. e,* by the austerities of discipleship have learned men killed death. Proceeds Lloyd :—"The newly fledged is wrapped up in two new bark cloths, made from a sacred tree; into his hand is put a stick of the sacred wood." (page 50) Are these not also features of the Vedarambha ceremony of the Aryas?

The blessing at the time of marriage runs :—"May the great spirit be upon you, may you become very rich, may you have many children, and may all sicknesses be put away from you and all sorrow be far away,"(page 52).

Those acquainted with sentiments in which the Aryan ceremony of marriage is steeped need only be referred to the verses in which these very wishes on the part of the marrying couple and all those present at the wedding are so beautifully expressed.

At the birth of a child the husband "presents her (his wife) with some new bark cloth and congratulates her." So does the Arya husband in the following verse :—*Idasi Maitra Varuni Vire Viram Ajijanathah. Sat vam Viravati Bhava Yasman Viraveto Akarat.* Thou art as the earth, friendly and chosen. O, heroic one, thou hast given birth to a hero. Be thou mother of heroes, aye thou who hast born for us a hero.

The native system of Government was like that of *Janapadas* in ancient India. The office of king was hereditary but he was assisted by a parliament which "is composed of representatives of every district, the head chief of every district being allowed to bring a given number of his under-chiefs." (Ibid page 36) The judiciary was very efficient. It was roughly the panchayat of Indian villages. Writes Lloyd : "I have but seldom heard of a miscarriage of justice in the

native court." (page 37) This system continues to this day but the verdict of these courts has to-day to be confirmed by the British District Officer.

C. W. Hattersley in his "The Buganda at Home" takes note of an expression of Buganda language in which the king is spoken of as going "to eat the country." In the Shatapatha Brahmana a similar idea finds expression. *Rashtrivishamatti i. e*, the king eats the people.

4. To the north of the Buganda territory there live the Acholi. They were very jealous guardians of the sexual chastity of both their sons and daughters. Not to let youths of different sexes meet in privacy they devised a very ingenious contrivance. In the words of Lloyd :—

"Another striking feature (of the Acholi) is the effort made by the householders against immorality between young men and women. The young women are kept in their houses soon after dark, and the young unmarried men live in curiously constructed houses erected on piles many feet above the ground. The entrance to these places consists of a circular hole, not more than a foot in diameter, to reach which they have to climb a rough wooden ladder. On the ground below the hut fine dust is sometimes sprinkled after the occupants have retired to rest, the object of the dust being to detect the slightest footprint of any who at night might attempt to ascend or descend the ladder."

Hospitality among the Acholi finds very warm appreciation in the pages of Lloyd's book. The author sojourned for a few days in the midst of these people. He wanted to buy provisions. But "to this he (the Acholi chief) strongly objected stating it was not their custom to sell food to one who came to visit them."

The quotations I have made are from different books. They are personal testimonies of different observers. The customs described in them belong to various tribes. I have purposely collected stray facts about peoples scattered over a wide area. A judicious reader may construct out of them a picture of a life primitive, not on that account barbarous, in

its broad physical features, but which considered morally, exhibits signs of a high civilization, which though not extant in its entirety to-day has yet left marks, the evidence of which cannot even by a casual observer be ignored. The likenesses in details of ceremonies, Aryan and African, striking in their closeness, cannot be dismissed as accidental. Some of the traditional expressions appear, as it were, to be literal reproductions in the folklore of one people from that of the other.

In my next article I hope to notice similar customs in the life of South African Negroes. It will then be the work of practised anthropologists to form their judgment as to the causes that may have in the past operated to bring about these similarities. In the midst of the dense darkness of ignorance and barbarity which prevails to-day over what is generally known as the "dark continent" these appear to be the only sparks of light whose unmistakable glow points to an ancient fire which to-day, alas! is dead. The fire appears to me to have been of India.

III

It was my intention to extend my tour to South Africa, but the permit of the Union Government has not yet been obtained, and I find it hard to wait for it longer. Had I gone there, I may have made personal observations of the native life led in those parts, and based on them my impressions of the people living in South African territories. That being impossible I shall draw upon the work of a Christian writer who stayed and preached the Gospel among them. In 1913, Henri A. Junod wrote his "The life of a South African Tribe" which was published in Newchatel, Switzerland. It covers two volumes, and for a student of anthropology forms absorbing reading.

The Thonga whose life is graphically described in this book are said to perform certain sacred ceremonies on important occasions of their own and their children's lives, as do all other African tribes also. From extracts I shall quote below it will be apparent that these ceremonies of Thonga are, in the

main, the same as the Aryan *Sanskaras*. Superstitions peculiar to the locality have changed their character in some details, yet in broad outlines their close affinity to the Aryan ritual is apparent. The following lines will give the reader an idea of our *Jatakarma* :—

As soon as the child has made his appearance one of the midwives ties the umbilical cord (likabana) near the navel and cuts it about three inches from it. The little sore is anointed with a kind of fat ; the bit of cord remaining with the baby is cared for with great attention ; it generally falls off at the end of the first week and this is the signal for the end of the period of confinement. (I. P. 6-37)

The after-birth, the placenta, is also looked for with much anxiety ; it is called Yindlu Yo nwana," the house of the child or hlalu." When it is delayed too long, the midwives begin to fear " because the blood which is inside has not all come out and will kill the mother."

The child is washed with water. This water is thrown away as polluted by the blood of the birth, which is taboo. During these (first) seven or eight days, the mother is restricted to a special diet and this is true " marginal period " for her. She is absolutely outside the pale of society. The diet is prescribed by the family doctor, the one who knows how to treat children, and consists of a special dish prepared with kafir corn(mabele) and called shimbhimbi with which special medicines have been mixed. The aim of this medication (khwebele bushana) is twofold : firstly to expel the unclean blood which follows the birth and which is a very great taboo. and secondly to stimulate the production of the milk." (I. P. 40-41)

The Negro Anna-prashana is thus noticed :—

" The child begins to eat solid food as soon as his teeth are cut and when he is able to take it with his own hands. But some people do not like to give it to him too soon, as they say his stools become fetid." (I. P. 67)

Thus the Mundana or first barbering:—

As regards hair, the first cutting is accompanied by the following custom : 'the mother sprinkles some drops of her milk on the forehead and on the occiput of the child, then she cuts his hair and throws it away in the midst of thick grass.' (I. p. 50)

The presentation to the Moon (Ku yandala) is an abreviated form of our Nishkaramana. The age, however, at which the two ceremonies are performed in their respective localities varies. " As soon as the mother of the child has resumed her menses (the menses are called tinwhet, moths) and this happens as a rule in the third month after the delivery amongst Thonga women, she takes her garments, washes them, puts on new clothing and then proceeds to the ceremony of the yandla. The child must be " given his month." This is done in the following way. The day the new moon appears the mother takes with her a torch or only a brand from the fire and the grandmother follows her carrying the child. The mother throws the burning stick toward the moon, the grandmother flings the child into the air saying " this is your moon (hwetiyak Ku Ki Yoleyo)." (I. p. 51)

The tying of the cotton string is another common practice of tender years. "(When a child begins to crawl), even before, the puri is tied round his waist. The puri is a cotton string." (I. p. 55)

The caution in abstention from sexual intercourse during the tender years of their child is very rigid among Thonga parents. Says Junod:—

" The parents can again have conjugal intercourse though they must avoid conception till the child is weaned. Before this ceremony it was absolutely prohibited, and should they have sinned in this respect and should the mother have conceived, they would be very guilty." (I. p. 55)

And again. "As we have seen, sexual intercourse is absolutely prohibited before the tying of the cotton string, *viz.*, for one year after the birth. Afterwards it is allowed but the mother must not conceive another child before she has weaned the one she is nursing."

The conception underlying the following practice is, with mathematical exactness, Aryan:—

"Children follow each other regularly at an interval of two and a half or three years and seldom is the law transgressed which says, a mother must nurse her child during three 'hoes' *viz.* three ploughing seasons. (I. p. 59)

The game of hocky is of Indian origin. It is found among the Thonga.

The most conclusive testimony of Aryo-African affinity in the past is perhaps the following description of 'sungi' which to the reader will appear an adaptation of the Gurukula regime with accretion to it of the Mohammedan and Jewish custom of circumcision. "One day all the candidates are gathered in the capital. this school is the business of the chief and has been arranged by council of the headmen (tinduna) over which he presides, he has the supervision of it and will receive the fees from the whole school as shephords (barisi, psitjiba,) namely as servants of the men and watchers over the candidates. They have already partly built the lodge outside the village, in a remote place not too far, however, because the women must bring each day food for all the inmates of the "Yard of mysteries". (I. p. 75)

"They find on the road a fire made of very scented wood. When they smell the smoke, they must jump over it. This rite is called Tlula, rite to jump over the fireband.....Their hair is cut."

The Brahmcharis perform havan, whose significance, however, they appear to have forgotten. "Further on is the central court of the sungi with the long fireplace built with stones and called the Elephant round which the boys must sit warming their right hip at the fire." I. p. 77.

What we call Adhisthatas are termed Shepherds among the Thonga. "The Shepherds (barisi or psitjiba), the boys who light (rijibela) the fire of the elephant, who waken the circumcised in the morning, accompany them on the hunting trips, watch them when they eat." I. p. 78.

The non-admission of females and prohibition of sexual intercourse make the Sungi fundamentally a Gurukula. "The whole sungi is taboo to every uninitiated person, especially to women. A woman 'who has seen the 'shonds' *viz*, the leaves which the circumcised put over their wound and which form their only clothing, must be killed. But taboos are plentiful for everybody. The sexual ones are most noteworthy. Sexual intercourse is strongly prohibited to all inmates, men as well as Shepherds; breaking this law would kill the circumcised. Therefore men must not go home, at least as seldom as possible, during these three months." (I. p. 78)

The regime is hard and the Brahmcharis are thought to have been born again.

"As regards the rites of the marginal period they are calculated to give the candidates the impression that they are new men, and that they must prove it in submitting manfully to all the trials of this hard and sometimes cruel initiation." I. p. 80.

"Boys lie naked in their shed, heads turned towards the central court, and suffer bitterly from the cold. They are allowed to light fire in the courts, but not near their feet and it is said that one of the greatest trials of the Ngoma is this : the head is warm and the feet cold." I. p. 82.

"In certain lodges, when there is a pool in the neighbourhood boys are led early in the morning into the water and must remain in it a long time till the sun appears. The Shepherds prevent them coming out. This is also said to help the wound to heal." I. p. 83.

Havan is performed again in the evening.

"They come back at sunset, eat for the second time, stab the elephent again for one hour and at the command "Khwerere, Mayise, Mafefo," they go to their bed on the dirty soil of their hut." I. p. 89.

The age of marriage is again, with mathematical accuracy, Aryan.

"In former times lads used to enjoy their youth in carelessness and pleasure, going to dance in all the villages, till they

were twenty-five years old. Now-a-days boys marry very early. I. p. 100

The father of the bride prays ;—

"My fathers, my grandfathers (he calls them by their names) Look ! Today my child is leaving me. She enters the wedded life (bukatin) Look at her, accompany her where she will live. may she also found a village, may she have many children (mu nyikan timbeleko,) may she be happy, good and just. May she be on good terms with those with whom she will live." (I. p. 111)

The prayers at the Aryan marriage are conceived in just the same spirit.

For the first year the married couple form part of the joint family with the bridegroom's parents.

"Conjugal relations begin just after marriage but the wife does not possess her home and her kitchen for the first year ; during that period she must cook for her mother-in-law." (I. p. 124—125.)

The precautions during menstruation are the same as observed in the Arya households. "Every month during her "tihweti" (menses) (nu koka) the woman is taboo (a Yilla,) and these days constitute a real marginal period during which she is absolutely secluded from her husband.

During those days she sleeps on a special mat and puts on special clothing, the old ones which she had brought with her for this purpose on the day she first went to the conjugal domicile. When cooking, she must not touch the mealie meal with her hands, but with a spoon. A rich man who has plenty of spouses, and therefore plenty of food, will not touch the pot of the tabooed wife !" (I. p. 187.)

The children of a widow belong to the deceased husband.

"When a widow objects to become the wife of the legal inheritor she goes home and adopts another husband. There are plenty of men of other tribes, coming from Inhambane, Quelimane, Mozambique, who have no wife. They accept proposal of the widow and go to live in her village. They are generally despised and called by the insulting name mogomo,

a Zulu word meaning an empty iron tin. They are as hard and unfeeling as such a tin. If the children are born, they belong to the family of the deceased husband, who paid the Lobolo." (I. p. 210.)

Elderly women are addressed as mother, just as among Aryans, and elder men as father. "The term mamana (mother) is frequently used by an interlocutor, without an idea of relationship, when speaking to married women of a more advanced age than himself. Such an extended meaning is also frequent with tatana (father,) kokwana nwana (son.) Any man older than I am can be addressed by me as tatana and will answer me calling me nwana." I. P. 225,

Marriage is exogamous, the limits of exogamy being the same those prescribed by Aryan Law-Books. Relatives from the eight degree of relationship can marry unconditionally (Mankhelu.) The choice of a boy is unlimited within the clan and even within the tribe." (I. p. 246.)

Polygamy is prevalent, but according to the author who is our authority in this paper, it is a recent innovation. He argues ;—

" I do not think the origin of polygamy can be traced with certitude. However, there are amongst the Thonga some striking customs giving to the " first " or " great wife " a special position, which seem to confirm the hypothesis of a primitive monogamy. The first of these is the ritual incision made by the first wife in the inguinal region after the death of the husband; it is not performed by the other widows. In the same way the widower accomplishes this rite only after the death of the first wife and not when " little wives " die. The second one is met with, in the rite of the foundation of the village ; as we shall see in the next chapter, the first wife has a special part to play in these significant customs. When I asked Magini, an old Rikatla heathen, why such a difference was made between the first wife and her co-wives he told me; " The first one is the true one and the others are but thieves. That is why it is said at the death of the first wife : the house of the husband has been crushed (a tjhobekelwi hiyindluya kwe)

When another dies it is only said : he has lost a wife (a felwi. hi nsati.)"

"The kind of sacredness which surrounds the first wife appears even more plainly in the case of the marriages of chiefs. The principal wife of the chief is in one sense not the actual first one, but the woman who has been bought with the money collected by his subjects and whose son will be the heir to the chieftainship (see part III.) Generally "the wife of the country" is not the first in date. At her death the chief does not perform the incision : the first in date remains first from the ritual point of view. All these facts show that for the Thonga, there is a deeper, more mystical conception of matrimony than at first appearance when we consider their present polygamic family. For them true, complete matrimony is the union of two persons, not of three or ten, and little wives are not much more than concubines. This feeling might very well be explained by the supposition that the race has passed through a monogamic phase." (I p. 272—273).

The following ceremony in the Ba-Ronga clans will recall to the reader's mind the Aryan Griha-Pravesha ;—

"After the night during which this sexual rite has taken place, at daylight, all the dried grass is piled in front of the main hut and burnt ritually. The headman throws into the fire a special medicinal pill in order to give the village over to his people (nyiketa muti.) They all warm their bodies at the fire and go and set light to all the other heaps of dried grass which they made when clearing the soil." (I. p. 295.)

"Sacred fire is left burning in the house of married people. A place of honour is reserved for the magical horn in the hut of the first wife of the chief. In the middle of the hearth a perpetual fire burns ; it must never be allowed to go out : it is taboo. The wood used for it must be that of a tree found on the sea-shore, and called nt jobori. The Makaneta sub-clan must provide it regularly. It is taboo to take embers from this fireplace which is called the royal fire, the medicinal fire (ndjilowa busosi, wa muri). Should the principal wife let the fire go out, then Godela must be called to light it again,

rubbing together two sticks of a shrub called nt jopfa. (I. p. 364.)

The rite of luma is our *nava-shayseshti* or the consecration of first fruits. "It is of still more importance, and one of the great laws of the clan, that the official luma shall take place before the subjects eat the products of the new year." (I. p. 367.)

The administrative code of the Aryans holds even kings liable to punishment. "The king can do no wrong" was never an Aryan principle of Government. The same is the case with the Africans.

It may be difficult for modern educated people, possessed with an idea of their monopoly of intellectual acumen, to credit what they call primitive peoples with philosophical notions. The testimony of our writer, unless there be available clear evidence to the contrary, cannot, however, be ignored. What will strike the reader most, Thonga philosophy appears at its origin to have been Aryan.

The origin of the World is *Prakriti.*

"What is it that created Heaven and Earth? Nature! This proverb or riddle, already quoted, is perhaps the only answer the Thonga will give to the question of creation. *Ntumbuluku* the word I translate by Nature, comes from *kutumbuluka*, to happen to be formed. It does not convey any clear idea of a Creation. The sense of causality is very little developed amongst most of the Thonga. So they are contended with this rather pantheistic notion, beyond which many very educated scientists of our age will not trespass; Nature created the world and they do not search further." (II. p. 279).

For bringing rain they perform *havana.*

"This performance is "muamba," a means of calling the gods, especially Rivimbi, "the master of this muamba." After a while the wood began to burn; leaves of the "nembe-nember" bush(cassia petersisna) were placed on it and a black smoke rose and ascended to heaven. Then the clouds appeared and soon the thunder storm broke. A feather of the *ndlati* bird of

lightning was put amongst the leaves as a protection against thunder-bolts. (II. p. 299).

According to the Thonga, animals also possess souls.

"Another point on which Thonga see a resemblance between men and the animal is this; they believe that both possess the nuru (soul). It is true that nuru is only found in some animals; the elan, the ndakani antelop, the elephant, the hippopotamus etc." (II. p. 324).

They believe in an eternal soul.

"But although Natives localise the psychic faculties in the different organs, they certainly believe in an independent psychic principle, in a soul.

The spirit has gone, "moya wa sukel" they say when death has come." (II. p. 338—339).

The Christian writer wonders why they do not believe in physical resurrection, a Semetic doctrine.

"What Thonga absolutely not understand is the resurrection of the body. Mbuti yi fa, yi bola; nomu yi fa, yi bola; munhu a fa, a bola." 'The goat dies and rots, the ox dies and rots, man dies and rots,' answers the sceptical Thonga when he hears the story of resurrection. ((II. p. 341).

The Thonga believe in Heaven, which they call Tilo. This is no a place but a state. They denote the Supreme Being also by the same title meaning perhaps that he is intrinsically in that state of supreme bliss to which He therefore requires no exertion to attain.

The definition of Heaven:—

(Solo) Bakali Bya ngcti !

(Tutti) Nha ndji yahliya ngoti, ndji ya Tilwen !

Ndji ya kuma ku wisa !

(Solo) What a rare thing is string !

(Tutti) Oh ! How I should love to plait a string, and go up to Heaven, I would go there to find rest.

" I am going to Nguudju-ya-mapsele, the Source-of-Grace to the place where the oxen are herded by vultures (because

there is no hatred, and no death there, where the Mosquito is killed with a stick (because every thing is so flourishing and so big there). Where the fowl dies from fat (because there is no disease, nor dearth in that blessed land)—Heavon. (II. p. 391).

"But Tilo is something more than a place. It is a power which acts and manifests itself in various ways. It is sometimes called hosi, a lord But this power is generally regarded as something entirely impersonal. Thonga appear to think that Heaven regulates and presides over certain great cosmic phenomena to which men must, willingly or unwillingly, submit more especially those of a sudden and unexpected nature by which I mean above all rain, storms, and, in human affairs, death convulsions and the birth of twins." (II. p. 392).

The present condition of the Thonga is that of decandance from a former higher intellectual and moral state.

"In the South African tribes, however, the conception of the Supreme Being is not nearly so precise as in most parts of Central Africa. The Thonga Tilo, although sometimes implored, is hardly a being, but seems rather to be a personification of nature. Is this the original conception regarding the Supreme Being or is it, on the contrary, a transformation of it ? I abstained, in "Les BaRonga" from expressing any definite opinion on this point. A further study has now led me to believe that latter conclusion is the more probable, and that the ideas about Heaven were clearer in former times. This is, at any rate, also the conviction of elderly intelligent Natives, who are able to remember the former ideas held by the tribe. They say: As regards death, people commonly affirm now that it is caused by witchcrafts, whilst formerly they attributed it to the agency of Heaven." (II. p. 407).

They perform *Shradha*, the origin of which is thus traced by the Christian writer:—

"Long ago a great and noble Bantu King was in the habit of climbing a twin-peaked mountain at day-break, there to intercede with the great one (Nkulunkulu) on

behalf of his people. His son, who succeeded him was afraid to draw near to the Great God whom his father worshipped, so he called upon the spirit of his father to intercede for him and his people before the Creator of all." (II. p. 402—410).

What is this that follows, if not havana insisted on in our Shastras? The fence itself, the main entrance and the threshhold of the headman's hut, have been magically treated when first-built. But the magician, when he thinks it necessary, "revives" the drugs by burning his powder in a little fire on the road which enters the village. This protects the main entrance, and he does the same at the threshold of the headman's hut. The smoke will keep the wizards away." (II. p. 478).

The opinion of Junod is that primitive peoples instead of their making progress has in recent times degenerated spiritually and ethically.

"How far can the actual South African Bantu be called primitives. However, we cannot believe that fire ever was absolutely absent, seeing that the cave-dwellers of the Mousterian age, at the end of the glacial period, knew it, as attested by the fire-places found everywhere in the Mousterian deposits. It is probable that the first ancestors of the Thonga lived on roots and fruits having but very simple weapons, and hardly any clothing.

Who knows if the idea of an All-Father, which is almost universal in primitive humanity, was not already existent? It seems as if the notion of the divine, under one form or another, was one of the earliest ideas of the human mind." (II. p. 535).

These excerpts carry in them their own testimony. Of all African tribes the Thonga appear to have preserved most thoroughly among them traits which can reasonably be traced to no other origin than their contact with the Aryans in ancient times. The same sacraments, broadly the same method of initiation, into which circumcision seems to have been introduced as foreign interpolation, and from which learning the very pith of the ceremony has, because of the latterly prevalent ignorance, been abolished, though *Havan* of morning

and evening, isolation from female society, and an austere regime of life, have preserved intact, the same notions of marriage, arithmetically the same age of marriageability, precisely the same conceptions of conjugal relations, fundamentally the same philosophical theories of God and matter and soul, etc, etc., leave no room for doubt that in some remote age those who today are inhabitants of climes divided now-a-days by an unbridgeable gulf lived in immediately close proximity. Pity it is that European governments who in these days have taken upon themselves the *role* of trustees of African peoples strive most to keep Asians, and of them specially Indians, out of the reach of the Negro, and that for no other reason than that the Asian civilisation will, they fear contaminate their souls. The administrators very conveniently forget that the African soul is at bottom Asian, imbued with the same sentiments, actuated by the same impulses, reverencing the same traditions, social and political, and adhereing to the same philosophical notions as regards the physical and the metaphysical. To impose on them western civilisation is to try to change the very nature of their being which, as far as professions go, is foreign even to the wishes of their western benefactors.

ASPECTS OF ARYAN CIVILIZATION.

AS DEPICTED IN THE RAMAYANA.

(By C. N. Zutshi, M. R. A. S.)

CHAPTER V.

The Economic Aspect & Other Achievements.

In this chapter I shall try to draw a short picture of the economic conditions and other achievements as portrayed in the Ramayana. The surest sign of sound economic conditions is the equal distribution of wealth among the people or in a community. A country cannot be called prosperous if the total wealth is concentrated in the hands of a handful of capitalists. A nation's prosperity is deter-

mined by the amount of the daily wages which a labourer gets. Judged by this standard we can assert that India in the epic period was very prosperous. Valmiki in his Ramayana says:—

"A peice of gold, the smallest pay
Was earned by labour for a day;
On every arm were bracelets worn."

Considering the exchange value of a rupee which was very much higher in those days than it is to-day, we can easily imagine the prosperity of the Indian people in that period. And then Valmiki says:—

"By richer friends possessed
For poverty was there unknown,
And each man counted as his own
Kine, steeds, and fold, and grain,
All dressed in raiment bright and clean,
And every townsman might be seen
With carriage wreath and chain."

And that was why costly jewels were showered on the heads of Dasharatha and Rama when they entered the city back from the wedding. Says Tulsidasa:—

करहिं निछावर मणिगण चीरा। वारि विलोचन पुलक शरीरा॥

This being the economic condition of the lower strata of society the wealth of the kings and princes was beyond calculation. An idea of the princely wealth may be formed from the following description of the gift of kine which king Dasharatha made to the Brahmins on the occasion of Rama's wedding. Says Valmiki:—

"When the next sun began to shine
He rose and made his gifts of kine,
A hundred thousands cows prepared
For each young prince the Brahmin shared.
Each had her horns adored with gold,
And duly was the number told

Four hundred thousands perfect tale
Each brought a calf, each filled a pale."

When envoys were sent to fetch Bharata after the death of Dasharatha costly presents were borne by them for Bharata and King Kaikeya. The poet Valmiki says:—

"Receive these vestures rich and rare.
These costly jewels and jems fair,
And to thy uncle here present
Each precious robe and armament.
These for the king and him suffice,
Two hundred millions is their price.
These worth a hundred million be
Reserved, O large-eyed prince for thee."

The description of Ayodhya as given by Valmiki in the following lines may favourably compare with any modern town eastern or western. The capital of king Dasharatha was throbbing with life and activity, merchants and artizans flourished like anything. The city was full of pleasant retreats for the subjects; there were all the signs of a Millinium visible, allround.

"Right glorious is her royal street,
Where streams allay the dust and heat
.....
Terrace and palace arch and gate
The queenly city decorate.
.....
And many a pleasant grove and pleasure ground.
.....
With envoys sent by distant kings,
And merchants with their precious things.*

On occasions of festivity or public rejoicings people decorated their houses. The following description of decorations by the people on the day Rama was to be crowned may be read as an instance. Valmiki says:—

"On all the mansions of the great,
And householders of wealth and state,

Whenever the people loved to meet
Wherever a tree adorned the street
....
With careful sight to illumine
With borrowed blaze the midnight gloom
....
The city thus from side to side
In festal green was beautified."

The costly pavilions decorated for the accomodation of royal guests on the occasions of royal ceremonies were always very fine and testify to the fine skill and art of the artizans who prepared them. The pavilions got erected by King Dasharatha for this purpose when he wanted to perform the great 'Yajna' are described by Valmiki in the following lines thus :—

"Pavilions for the Princes, decked
With art and ornament erect
And handsome booths by thousands made
The Brahmins visitors to shade."

The following description of the pavilion got erected by Raja Janaka from Tulsidass may be read with wonder :—

हरित माणिन के पत्र फल, पद्मराग के फूल ।
रचना देखि विचित्र अति, मन विरंचि के भूल ॥
वेणु हरित माणिमय सब कीन्हे । सरल सपर्ण परहिं नहिं चीन्हे ॥
कनक कलित अहि वेल बनाई । लखि नहिं पर सपर्ण सुहाई ॥
तेहिके रचि पचि बन्ध बनाये बिच बिच मुक्ता दाम सुहाये ॥
माणिक मरकत कुलिश पिरोजा । चीर कोरि पचि रजे सरोजा ॥
किये भृंग बहुरंग विहंगा । गुंजहि कूंजहि पवन प्रसंगा ॥
सुरप्रतिभा खंभन गढि काढी । मंगल द्रव्य लिये सब ठाढी ॥
सौरभ पल्लव सुभग सुठि, किये नील मणि कोरि ।
हेम बौर मरकत घवरि, लसत पाट मय डोरि ॥

These passages containing the description of the pavilions besides testifying to the untold wealth of the kings, testi-

fy to the skill of the artizans, goldsmiths and architects who were liberally patronised by the ancient kings. The fact that there were all sorts of artizans in those ancient times is also corroborated by the following lines of Valmiki's taken from his description of Ayodhya :—

"And weapons that a hundred slay,
All warlike engines framed by man,
And every class of artizan."

The following lines from Tulsidass clearly show that in those days textile industries did exist. Or else how could Vasistha say the following lines asking for silken, woollen and cotton clothes :—

चामर चमर वसन बहु भान्ती । रोम पाट पट अगणित जाती ॥

That agricultural industry even at that time flourished may be gathered from the following lines of Valmiki's in his description of Ayodhya :—

"With noblest sort of drink and meat,
The fairest rice and golden wheat."

This is also evident that agricultural training was necessary for the kings as well. Raja Janak was seen ploughing the fields. Readers are not unfamiliar with the birth of Sita who was excavated from the ground.

The Coronation ceremony of the ancient kings was as great in those days as it is today. This is not the accomplishment of the modern age but was also one of the accomplishments of ancient India. The following description of the ceremony of coronation of Rama after his return from the forests will give an idea to the readers in this respect. Valmiki says :—

"Sugriva raised four urns of gold,
The water for the rite to hold
.....
Vasishtha, chief for revered age.
High on a throne with jewels graced
King Rama and his Sita placed.
.....

Then priests and maids and warriors all,
Approaching at Vasishtha's call
With sacred drops bedewed their king
The centre of joyous ring.....
.....
His brows were bound with glistening gold
Which Manu's self had worn of old."

That engineering was also known to the Aryans is supported by the following description of 'Swayam Prabh'a visited by Hanuman in the course of his wanderings in quest of Sita. This was a palace and grove built on a cavern. Valmiki says;--

"At length when life seemed lost for aye,
They saw a splendour as of day.
A wanderous forest, fair and bright,
Where golden trees shot flamy light.
And lotus-covered pools were there
With pleasant water fresh and fair,
And streams their rippling currents rolled
By seats of silver and of gold.
Fair houses reared their stately height
Of burnished gold and lazulite.
And glorious was the lustre thrown
Through lattices of precious stones
Of coral decked with rarest gems
And emerald leaves on silver trees
And honey comb and golden bees."

The following lines give a description of the party of sappers and miners who accompanied Bharata when he proceeded to meet Rama in the forests.

"Each buried in his several trade.
To work machine or ply the spade.
Deft workmen skilled to frame the wheel
Or with the ponderous engine deal;
Guides to the way and craftsmen skilled,

To sink the well, make bricks and build.

....

What these men did to facilitate the progress of Bharata is described as follows :—

"Cast vigorous plants and shrubs aside,
In shelving valleys rooted deep,
And levelled every dale and steep.
.....
They bridged ravines with ceaseless toil,
And pounded fine the glinty soil.
A passage through the ground they cleft,
And soon the rushing flood was led,
Abundant through the new-cut bed.
.....
In dry and thirsty spots they sank
Full many a well and ample tank."

These lines clearly show that the ancient Aryans were skilled in sinking wells, laying roads and digging channels.

Of far more importance is the fact that the ancient Aryans were forerunners in the domain of aeronautical science which is vainly considered to be the marvellous development of the present age and as regards which the West lays all claim to the real advent of research. The following pasages from the Ramayana make the modern pride null and void in this respect ;—

गहेसि पूंछ कपि सहित उड़ाना । पुनि नभ भिरउ प्रबल हनुमाना ॥
लरत अकाश युगल सम योधा । हनत एक एकहि कर क्रोधा ॥
सुर ब्रह्मादि सिद्ध मुनि नाना । देखहिं रण नभ चढ़े विमाना ॥
मैं हूं उमा रहेंउ तेहि संगा । देखत राम चरित रण रंगा ॥

This passage shows that Ravana the King of Lanka used to fly over his opponents and fight with them in the air and that Brahma and other gods watched the progress of the battle from their flying machines hovering high up in the air.

Again—

ले पुष्पक प्रभु आगे राखा । हंसिकै कृपा सिन्धु तब भाखा ॥
सिंहासन अति उच्च मनोहर । सिय समेत बैठे प्रभुता पर ॥
चलत विमान कोलाहल होई । जय रघुवीर कहहिं सब कोई ॥

This passage shows that after the fierce struggle between Rama and Ravana, in which the latter was killed and defeated the wonderful flying carriage—"Push-pak Viman"—of Ravana fell into the hands of Rama being presented by Vibhishan in which Rama flew from lanka to his capital Ayodhya in northern India.

Thus these passages besides indisputably showing the importance of the part played by the flying machines during the wars in ancient India—much in the same way as the aeroplanes and zeppelins do in modern times—also amply demonstrate and bear testimony to the fact that the flying machines were in existence at the very earliest period of the world's history.

The following description of Lanka of Ravana as given by Hanuman after his return from the quest of Sita may suffice to give an idea of the spy system which even in those ancient days existed in India. Spies were thought necessary for the invasion of a country as they were sent to foreign lands to acquire full particulars as to the strategic positions and vantage grounds. Here is the description given by Hanuman which is very accurate and testifies to the skill of the spies of those ancient times :

पांच लक्ष है पत्थर के घर । औ नव लाख रथ काठ के घर ॥
सात कोटि हैं ताम्र के, चांदी के शति कोटि ।
जात रूप केहू इते, माणिक कोटिस ओटि ॥
तृण निंमित विशाला । वंश छाल शत कोट दयाला ॥
नव करोट स्पीतक सुहाये । सहस कोटं माणि नीत सुहाये ॥

This passage may also show the skill of the Aryans in the art of building and in townplanning.

Apart from this the despatch of Hanuman also served the purpose of a declaration, more or less formal, or an ultimatum by which wars were usually preceded even in those ancient times. And the rule that the person of a messenger or ' Dut ' must be held sacred was well recognised, as we find from the protests of Vhibhishan and others against the proposed detention and chastisement of the messenger ;

नाय सीस कर विनय बहूता । नीति विरोध न मारिये दूता ॥
आन दण्ड कछु करिये गुसाईं । सन ही कहा मना भल पाईं ॥

The rules of war in ancient India are a credit to the sagacity of her statesmen and may favourably compare with those of the modern times. However the outstanding feature in all these is that statecraft in its international aspect was by no means a neglected science in ancient India. These were achievements of no mean order of which we Indians may well be proud and look back to India's past with satisfaction.

I may now safely affirm that the economicconditions were far better in India in those ancient times than they are today. The India of today is poverty-stricken country with her resources dried up and exhausted by the exacting hand of her rulers. Far from this sad picture the readers will now have readily seen from the above passages how prosperous India economically was in the Ramayana period.

It is hoped that these gleanings will surely dispell the gross misunderstanding that exists in some quarters about the economic condition of ancient India and be an eye-opener to the prejudiced few who merely delight in be-littling the great past of India and her hoary civilization.

CHAPTER—VI.

Conclusion.

It is now necessary to summarise the thoughts expressed in the preceding chapters with a view to focus the essential

features of the Aryan civilization treated of in this treatise under different aspects.

From the stand point of morality the Aryans were a great people. Preservation of the chastity of women under all circumstances and at all costs was the first and foremost duty of women. Observance of each one's duty or 'dharma' on the part of both men and women was considered to be the greatest moral obligation. Far more important was the fact of keeping one's word at all cost, and this was the backbone of all eastern morality.

From the religious point of view the Aryans were the highest spiritual race. The essential feature of their religion lay in their conception of a Loving and Personal God. Their acceptance of the multiplicity of gods and goddesses meant only their recognition of the manifold manifestations of the One Supreme God, who is All-pervading. Eternal, Unborn, Unending, Unchanging and approachable through 'Bhakti'—God's love in man's heart-which is a way of all true knowledge about the supreme and an adequate foundation for holy living.

The Aryans were a great people politically speaking too. That Governments exist for the people and not the people for governments was keenly realised by them. The kings ruled in the interasts of the people and the people regarded their kings as gods upon earth, because in them the people saw their protector—*not exploitor*—of their wealth and preserver of society. It was because of the observance of this dual 'dharma' that the kingdoms were prosperous, pleasure reflected in the *conscience* of the people and contentment writ large on the tablets of men's heart.

Economically speaking the people were better off. The achievements of life too can favourably compare with those of the modern times. The Aryans had at that early period developed various arts and crafts. Silk weaving, cotton weaving, leather tanning, making of deadly weapons of war

were all known to them. Irrigation and engineering were also familiar to them. Many feats of engineering testify to this day their skill in architecture and other works of public utility. Holding of coronation ceremony and state reception were also among the acheivements of their life.

Judging from this glorious record of India's past we can now safely affirm in closing this treatise that there is hardly anything which the west can boast of, but was discovered and may be found to be anticipated in this country thousands of years ago. An impartial reader will soon now be convinced of the fact that there must be certainly something inherently great and of enduring nature in the ancient civilization of India which is still keeping it throbbing inspite of many cyclones that have swept over the land. A clue to this greatness may be found to lie in the patent fact that while the other countries, Egypt, Assyria or Babylon, have all gone to the dust with their hoary civilizations it is India which is still growing and breathing and is still a living force in the world.

DAYANAND'S CALL TO YOUNG INDIA.

((By T. L. Vaswani).

[From the author's recent volume named "Torch Bearer."]

Last night an earnest young man said to me :—

I looked into a little sketch of Dayanand's life, but read only that he went to this place and that for Vedic controversies; I was confounded: what is his message for the youth of India?

Dayanand's biography is yet to be written. Dayanand's life was richer by far than the "Vedic controversies." Carlyle says somewhere that a picture of beauty may seem at the first view slight and even superficial, but that it is only as you gaze and continue to gaze, that the beauty of the picture grows on you. Such a picture, to me is Dayanand's life. It has grown on me as I have gazed and continued to gaze.

Dayanand was a lover of Humanity. But his Humanism was not a vague abstraction. His message was inspired by the spirit of Aryan race and Indian nationality. In his heart sounded the voice of ancient Vedic *mantra* :—*The Mother tongue, the Races-culture, the Mother-land these three are the source of blessings. Enthrone them in your hearts.*

How many know that Dayanand used the word *Swaraj* long before it was used by those great patriots Dadabhoy Naoroji and Lok. Tilak ? Dayanand gave a democratic constitution to the Society he founded and named as "Arya Samaj." His political views were imbued with the spirit democratic Commenting on Yajur XVI. 24, he says that "people should always see that their country is administered not by a single individual but by Councils." In a significant passage in the *Satyarth Prakash* he developes the Aryan idea that the "king should be the Guardian of the people." He adds :—"Say what you will, indigenous self-rule is by far the best. A foreign government may be free from religious prejudices and impartial and kind and just, but can never make the People quite happy." Don't these words written by the Rishi In 1882 express the very essence of our philosophy of swaraj:—self-government is better than good government ? Dayanand has analysed, too, the causes of India's downfall. In a fine passage in which much historical knowledge is compressed, he says :—

Since the time of Svayambhava to that of the Pandvas, the Aryas were the world's paramount power. Then mutual dissension compassed their destruction.

And again :—

It is only when brothers fight among themselves that an outsider poses as an arbitrator. Mutual feuds ruined the Kauravas, the Pandvas, and the Yadvas in the past. The same disease still afflicts us.

The disease of disunity is condemned by Dayanand again and again as "dreadful," as the "wicked path of Duryodhan," as robbing us of "all our happiness" and plunging us in the "depth of misery." Dayanand does not conceal the faults of

his countrymen. Why do the British dominate us? Dayanand answers the question by drawing attention to their patriotism, their sacrifice, their education, and several good social customs. Dayanand writes in the *Satyarth Prakash*;—

The custom of child marriage does not prevail among Europeans. They give their boys and girls sound training and education. They *choose* their life partners: such marriages are called *swayamvara*. They act after discussing the matter among themselves and referring it to their representative assemblies. They sacrifice everything, their wealth, for their nation. They are not indolent; they live active lives. They obey the orders of their superiors. They help their own countrymen in trade, etc. They wear thick clothing here as in England; they do not change fashions prevalent in their own country; but many among Indians have copied their dress. No wise man will imitate others. It is the possession of such sterling qualities and the doing of such deeds that has contributed to the advancement of the Europeans.

In another significant passage, Dayanand says the "causes of foreign rule in India" are:—mutual feuds, child marriage, marriages in which the two parties have no voice in selecting their life-partners, carnal gratification, untruthfulness, evil habits, neglect of the *Vedas*, and other malpractices." Commenting on a *mantra* of the Rigveda, the Rishi writes:—

It is only when men remain honourable, just and true that they are politically great; when they become wicked and unjust, they are absolutely ruined.

So the Jewish prophet said over two thousand years ago—"Righteousness exalteth a nation." But this beautiful Biblical teaching has been trampled upon again and again by "Christian" nations; and for three centuries and more Europe has suffered from nationalisms unbaptised by the true Aryan spirit that rejoices in One God, One Humanity, and the Law of Mutual Service.

Dyanand, too was the first among Indian publicists to advocate the cause of Hindi or *Aryabasha* as a national language of India. And who felt more the inspiration of Indian

tradition and Indian ideals ? He surveyed the Indian situation. He saw decay. He realised the need of a new spirit of regeneration. He understood that India had fallen by breaking the law of Self-preservation. He felt that a new vital impulse,—*elan vital*,—was the nation's need. And such a vital impulse or urge could come through a new knowledge and assimilation of the Aryan Ideal. He believed that India could not be great without expressing its own race-ideals. A new world would grow out of a new understanding of, and a new love for, the Aryan Dharma.

Hence his desire to see various reformers and bodies of religious thought in India brought together on a common platform for the service of the nation. Perhaps the first "Unity Conference" in modern India was the one Dayanand called almost half a century ago. The Conference failed; as many good projects have failed in our country. But to talk of Dayanand's "intolerance" is to forget how earnestly he strove, more than once, for a real effective Unity Conference. It was blessed by the great mystic of modern India,—Sri Keshub Chandra Sen. The "Indian Mirror" which was, I believe, under his influence wrote in 1877 that "if the Conference held at the residence of Pandit Dayanand Saraswati with a view to bring about the union of present reformers could secure unity on real and practical basis, there was no doubt that much good would be the result." Dayanand worked for unity. In the Rig Veda we are asked to "peacefully associate and harmoniously co-operate." "to discuss in the spirit of love and sympathy," "to let thoughts run in a harmonious channel," to have "hearts in harmony with one another and use the intellect in furthering the good of all." The doctrine of Mutual Aid and Mutual Welfare is declared in several Vedic mantras. And India's history shows that disunion hastened general decay.

At the back of disunion, as it seems to me, is softness, lack of *shakti*. Out of strength will come Unity,—and Freedom. It is a message of *shakti*, strength Young India needs. And Dayanand showed in his life and teaching his profound belief

in the massage of *shakti*. It is an all-round *shakti* I plead for, *shakti* of Body and Mind and Soul. Not without reason do I ask the nation's youth to study the life of Dayanand. He was a man of *shakti*. This Swami in *langoti* had a strong body. "The servants of God," he writes in his *Ved Bhasya*, should realise that they must develop their physical powers." Both body and soul, he urges, should grow in strength. "For," he writes in the *Satyarth Prakash*, "if only mental powers and knowledge be developed but not physical strength, one man of great physical strength may vanquish hundereds of scholars. Let both mind and body be developed." I believe that body-building is character-building, is nation-building. I believe in the spiritual value of physical culture. To young men eager for nation service, I say—Build up your bodies. Many are the stories told of the physical strength of Dayanand. He is on his way to Benaras. On account of the rains the road is muddy. A cart is stuck in the mud. The cart-man, unable to pull it up, is beating the bullocks mercilessly; Dayanand goes to the rescue of the poor animals. Dayanand asks the driver not to beat the bullocks, and loosening their yoke, pulls up the cart out of the mud! On another occasion, he holds from behind a carriage to which a horse is yoked; the horse is unable to move! Verily, this Rishi of modern India was a *Pahlwan*, an Athlete. True spirituality is not soft sentimentalism. True spirituality is athletic.

This Spiritual Athelete of India, this man of *shakti* was fearless. Somewhere he says :—"I fear none except the *Narayan Paramatman* (God.)" Dayanand is having a bath in the Ganges when a crocodile is seenn ear him. A man seeing it cries wildly—"A crocodile, a crocodile." Dayanand shows no sign of fear or agitation. Quietly he says ;—"When I have no wish to harm it, it will not harm me." Some rowdy persons attack him and his followers during a religious debate. He returns to his residence. The rowdies attack it. His clerk goes out to keep them quiet. They beat him badly. Dayanand learns of it and immediately goes out to the clerk's rescue,

With a stick in hand, he shouts to the rowdies! They cannot overcome this man of *shakti* and they take to their heels!

He does not mince matters. This spiritual athletes speaks truth as he sees it in the midst of hostile crowds. He flings truth in the face of the mighty. Speaking to an audience in the presence of an Indian prince, he says:—"He who being a Raja keeps a prostitute is himself of her caste."

The prince says;—"You have not spared me even." Dayanand's answer is:—"I speak truth to every one favouring none. This is my *Dharma*." He is sincere even to bluntness, And this his soft critics have called his "intolerance." Dayanand *is* intolerant of what he regards as superstition and hypocrisy. He cannot barter conviction for convenience. He suffers but complains not. He suffers with the gladness of a hero.

And in the heart of this Strong Man is such tender love for the poor and outcaste! He leaves his father's wealth and happy home to join the Brotherhood of the Poor. He trains himself in the School of Hardness. He fasts for several days. He sleeps on the bare earth making bricks his pillow. For years he wanders from place to place with only a strip of cloth on his body. He prefers the poor man's cottage to the Rajah's palace. He presses the outcaste and lowly to his heart. A man of what is called a "lowcaste" brings him rice and curry to eat. Dayanand accepts the gift of love. A Brahmin who is present says to Dayanand: "You are polluted for you have eaten the meals brought by this man," Dayanand says:—"Food may be polluted in two ways:—either when it is procured by force causing pain to another, or when it is mixed with a dirty thing. But here is a poor man earning his bread with the sweat of his brow. His food is the best." He proclaims the "One without a caste," and he calls to his Samaj orphans and outcastes, widows and the famine-stricken, the poor and lowly of all castes, all communities.

If he walked with us in flesh to-day, with what feelings would he see India? See the temples and the schools and the village folk and the depressed classes and the oppressed

women of what once was Aryavarta ? His message, it seems to me, he has left not to a Samaj alone but to the Nation. It is a message of manhood, of *bala*, of strength. In his *Veda Bhasya* he writes :—"*It is necessary that men should, with the help of God and in the spirit of dharma, develop their bodies and vidya and atmabala* (*soul-force.*") And again :— "*Until men become God-loving and balwan* (*strong,*) *they will not have the power to achieve.*" And this massage of strength is the message of sacrifice. Yagna they called it in Aryavarta and Rishi Dayanand is careful to point out, that "animal sacrifices had nothing to do with Yagna." It is the animal *in us* that must be sacrificed. Our *bhoga*-desires must go. They create separateness. We must strive for fellowship with the poor and the out-caste. This the Yagna to which Dayanand calls the Youth of India. Be simple and strong, ye that are young and eager to serve the Nation. And go to the village-folk who wait for a word of hope and faith ! Go with the message of *shakti* ! Go and take with you the Torch of the Spirit in the night of this nation !

THE OUTLOOK IN SIND.

BY PROF. TARACHAND D. GAJRA, M. A,, VICE PRESIDENT,
ARYA PRATINIDHI SABHA, SINDH.

The Editor has been pressing me to write something for the Magazinee. At this time I am travelling about at the rate of the Punjab Mail, I break my journeys only by a few hours at each time. Being unable to write a fresh article I send one, which has been lying with me for some time past. As it deals with the situation of Sindh I trust he will kindly publish the article.

The Hindoos in sindh form about 28 per cent of the population, according to the census of 1921. The percentage may have become a bit higher during the last five years. Such has been the tendency here. In 1911 the Hindoos were about 22 per cent. This increase is due to immigration. The other forces are against the Hindoos rather than in their favour. For

example, the recently published figures of the Shikarpur Municipality show that the birth rate of the Hindoos is much lower, and death rate higher than those amongst the Muhammedans.

Physically the Hidoos here are rather weaker than the Muhammedans, particularly in the bigger towns. Some efforts are now being made to start *Akharas*. But this is not at all commensurate to our needs, and it cannot be expected to serve the desired object, so long as the Hindoos do not take to professions requiring physical efforts. Whereever the Hindoos are agriculturists or labourers they have got as good physique as the Muhammedans.

Intellectually the Hindoos are decidedly superior to the Muhammedans, and literacy is much higher amongst them. But unfortunately this has led to luxurious, fashionable habits, producing a very bad effect upon the physique of the people in the towns and bigger villages.

Financially the Hindoos are a little better off than the Muhammedans, though over 60 per cent of the land belongs to the Muhammadans. The Hindoo merchants and the Hindoo Zamindars have decidedly better habits and higher capacity than the Muhammedan Zamindars. On this account it is said that half the land belonging to the Muhammedan Zamindars is let out on contract to the Hindoos.

Socially there are a number of evils eating into the vitals of the Hindoo society. Deti-Leti prevails in the worst form; early marriage is rife in villages, forced widowhood is to be found in all bigger centres. The panchayats which have still influence here, are usually rent asunder on account of quarrels some of which have started on very trifling occasions. Often one party of the Hindoos, is found in league with the Muhammedans. In almost all the municipal corporations, the Muhammedans form the deciding weight, and are able to produce their effect, inspite of the majority of the Hindoos.

From a religious point of view the Hindoos of Sindh may be divided into three classes. A few highly educated men are

absolutely indifferent to religion, and even to communal interests. They will tell you that they do not a care tupence if Hindoos become Muhammedans. They are Hindoos because they happen to be born in Hindoo houses. Their blood never boils to see the Hindoos in trouble. They have no love for Hindoo gods, Hindoo civilization or Hindoo ideals. In Hindoo-Muhammadan cases you will find several of these men appearing on the side against the Hindoos. The recent movement of Sangathan has produced a slight change amongst them.

Another class of the Hindoos is under the influence of Sufism. This is a considerable class. It has amongst it both educated and uneducated. Some of these are Sufies by conviction, others are so, because usually the centres of Sufism are in these days, centres, where wine can be taken freely, bhang can be drunk without hesitation, meat diet can be enjoyed openly, estoric and love songs can be sung under the garb of religion, beauty can be worshipped to heart's content. Sufies also form a brotherhood like Free Massons. One Sufi helps another in every possible way. A large number of men are also Sufis through ignoracne and superstition. Sufi saints can bless you with sons and daughters, can arm you with amulets and charms.

The influence of Sufism is so great that thousands of rupees are being spent by the Hindoos to decorate the tomb of Lal-Shahbaz at Sehwan, and similar amounts to raise the masoleum over the tombs of Sufi Kabul Mahammad at Daraza Ranipur Riyasat.

The third class of the Hindoos are the Sanatani Sikhs, followers of the Grantha, disciples of the Udasees, paying homage to the Brahmins, and Sanyasis, worhsippers of Shiva, Vishnu, and Daryashah (*Varuna*) etc. The Sikhs of the Punjab are doing their best to take advantage of the fact that the Sindhi Hindoos are devotees of Nanikshah. Diwans are held at all important places. An orphanage has been started at Shikarpur, a middle school at Karachi, and Sabhas at several places. The prestige, that the Sikh community commands, might succeed in replacing the Udasees by the Akalies, and in further weakening the Hindoo and Sanatan sentiment.

The Muhammedans in Sindh are all-powerful. They form seventy-two per cent of the population. A large number of zamindars come from that community Nearly all the agriculturists are also Muhammedaus. Tailors, washermen, cart. drivers, barbers and members of many necessary and useful professions, are practically all Muhammedans.

On the two boundaries of Sindh, west and north, is Balochistan (including Lasbells) a country having an overwhelming majority of Muhammedans. The only native state, Khairpur, is also a Muhammedan state. Several Frontier war-like tribes live on the boundaries of Sindh. Some of the well-known dacoits of Sindh have also come from communities which profess Islam.

The Muhammedans of Sindh, particularly the educated Muhammedans and khilafitsts in Sindh, are not satisfied with what they have. Not only do they want to advance educationally, but they wish to oust the Hindoos from most of the Government offices, to capture as much of trade as possibly they can and to make Sindh a Muhammedan province in every sense of the word. The Muhammedan papers and speakers are sparing no pains to excite the ignorant Muhammedans against the Hindoos. Extremely filthy articles have been written against Hindoo women, and inciting songs have been sung, against Hindoo property.

Though the Muhammedans, as elsewhere, are fairly well united amongst themselves, here they are attempting to make their *sangathan* perfect in every possible way. Every Khilafat centre is a centre of Tanzim and Tabligh propaganda.

Conversion activity of the Muhammedans has, during the recent years greatly, increased. The Muhammedans have started a dozen new newspapers, published about 2 dozens of pamphlets against Arya Samaj in particular and Hindoos in general. The *Pirs* have been induced to take special interest in the work. Pir Salah Shah of Ranipur has been calling conferences of the Sanjogies, and writing letters to them from time to time. Nava Muslim conference

was held at Hyderabad one month back, and rupees twenty thousand are being raised for this branch only. Till this amount is reached by public subscription Seth Haji Abdul Haroon promises to give them the whole monthly expenditure.

A large number of boys and women, are being misled and taken no body knows where. In one case that of Dhanraj Gehimal, all efforts on the part of the Government and the Hindoos for the last twelve months have faied to trace the man.

lTo meet the situation, the Hindoo Sabhas are doing some work. The most active branches of the Sabha are at Sukkur and Hyderabad. The provincial Sabhas collected some fifteen thousand rupees, at the last Sammelan for the propaganda work in the Bombay council. The workers have also raised funds at Bombay etc. The All-India Hindoo Sabha has also promised to give them a grant of Rs 250 p. m. for appointing a good and well-educated gentleman for propaganda work. Some four or five propagandists more may soon begin the work.

The Arya Samaj in Sindh has been working for years, to awaken the Hindoos to a sense of the danger.¦Since the formation of the Arya Prininidhi Sabha Sindh in the year 1919, the work has been carried on fairly vigorously and is being done now more vigorously than ever. The Sabha has at present seven whole-time paid workers, and the monthly expenditure of the Sabha runs up to over 600 rupees per month, half of which amount is spent on Jati Raksha only. At present there are some thirty five-Samajes in the province, and the Samajists should be about 5000. Though the Samajists are few they are sparing no pains to carry on the propaganda effectively. It is the Samajists that have saved the Sanjogies from falling into the clutches of the Muhammedans. If the Samajists that are living in the villages, had not worked hard to preach their mission, most of the Sanjogies would have by this time become Muhammedans. When I go to these villages and examine the work of these youngsters, unknown to name and

fame, I am simply surprised. I cannot but praise their vigour and courage.

The Samajists have not failed to work for the depressed classes. Kolies of Thar Parkar are being educated by an Arya Samajist. Bhangies of Karachi have been given dinners by Arya Samajists a number of times. The Bazigars have also been tackled by the Arya Samajists.

In espousing the cause of Hindi, the Samajists have not done less than all other forces put together. The first Hindi School was started at Shikarpur by the Arya Samaj. The Satyawadi was amongst the papers which wrote articles in Hindi. All the schools under the control and influence of the Arya Samaj, are compulsorily teaching Hindi to their students.

In the direction of female education, the Samaj has opened two schools at Sukhur, one at Shikarpur, two at Karachi, one at Kandiaro, and one at Sanghar. All of these are very hard up for funds. The Karachi Samaj is erecting a good building for its school.

The Samaj has two middle schools for boys, one at Ghotki and the other at Karachi. The Ghotki School stands in need of funds for its building, which must be completed within ten months. There are also primary schools at Shikarpur, at Tharri Mohabat, at Ratodero and at Sanghar.

Before completing the article I would request the readers of this paper, and more advanced brothers of the other provinces to carefully note the difficulties of the Arya Pratinidhi Sabha, Sindh, to study its work, and help it in every possible way.

Secondly I would ask you to help us by giving publicity to our work.

Thirdly I would ask you to tell the Punjabies and other out-siders working in Sindh, to spare time to study the situation in Sindh, and to help the Sindh Pratinidhi Sabha to their utmost capacity.

Lastly I would ask you to help us with funds. The Sindh Sabha is the poorest body in the field. It spends rupees six hundred per month; it has no reserve fund but is actually under debt to an

extent of rupees 3500. And in this season the Sabha has been called upon to meet several unexpected demands. The Hindu Rakshak case has alone cost us about rupees one thousand and five hundred. A number of other cases are still pending.

Brother Samajists! You, who dream of carrying Vedic mission to Mecca and Madina, turn your attention to this Frontier Province and help your brothers engaged here in a life and death struggle.

CONTEMPORARY THOUGHT REVIEWED.

'COOKING' SCIENCE.

Camuflage was till now associated with politics. Who could have the courage to blame scientists of untruth? Philosophers might invent theories, but the fact-loving scientist was fabtrication-proof. News comes from America, the latest and most up-to-date citadel of science, that scientists have been 'cooking' diagrams and suppressing facts which belied their pet hypotheses. The process is verily scientific! Says 'Observer' in the *Theosophical Path*:—

Now comes a curious and rather suggestive illumination upon the whole subject from the learned ranks of the American Association for the Advancement of Science, meeting at the beginning of this year. According to the press-reports, definite charges were made that incontrovertible facts proving the existence of man in the last glacial age, *at least* 25000 years ago, in America, have been deliberately suppressed in the interests of the orthodox school of anthropologists who hold the whip-hand in the universities. The following quotations will probably surprise our Theosophical and other readers, and, if the statements are well-founded—which seems likely,—*a very clear reason will be revealed for the alleged absence of data of man's great antiquity* in America (and presumably the principle applies elsewhere) according to the official representatives and text-books of science. Nothing more

unsatisfactory has come from the 'higher-ups' of science since it was shown that the great materialist Haeckel had 'cooked' some of his diagrams in order to support a favorite theory.

According to press reports the 'opening gun' in the battle over the age of man in America was fired on January 1st by Dr. Byron Cummings, professor of Archaeology at the University of Arizona, who said :—

"Full investigation and careful tabulation of results have too often been retarded by the storm of ridicule and abuse that have been heaped upon the heads of those who brought to light anything unusual, some of our leading anthropologists have condemned without a hearing facts that are really incontrovertible, and good men have been hounded from the profession by others who happened to hold the center of the stage at the time.

"A few years ago some United States geologists were making investigations in southern Arizona. I suggested to one that it would be a fine thing if he and his associates continued the investigation of an old lake-bed untill they discovered some fossil remains of man. The answer came back quick and straight.

"Not on your life. If we find any human bones in these fossil-beds we'll bury them, pack our baggage, and ask to be transferred to some other locality. We are not going to risk our professional reputation to find any Pleistocene man." [The Pleistocene period is supposed to have ended at least 25000 years ago.]

"It seems a crime to some to bring to light anything that contradicts our publishsd theories. Men uncover the bones of Pleistocene animals in California, Arizona, and many other places and the finds are accepted without question, but if a human bone or implement is encountered in the same or similar strata, its presence must be accounted for in some other way."

ANCIENT MAN.

Testimonies of ancient culture of man belonging to incredibly old times are gradually shaking the theory of evoluti on to itsfoundation. Says the same writer :—

Furthermore, at the same meeting, Dr. E. P. Goddard of the American Museum of Natural History, New York, in asserting that man may have existed in America before the last glacial period: "cited the finding of flints under twenty-six feet of glacial gravel and under a fossilized bison in such a position as to indicate that they were shot into the animal. Dr. Walter Hough, took exception to Dr. Goddard's conclusions on the ground that the examples *found were so advanced as to preclude the possibility of their being old*, etc." [Italics mine]

Very little is actually known about ancient Greek painting except what can be gleaned from the classic writers, the small vase-paintings, and from a few Pompeian wall-pictures which probably derived their inspiration from Greece. Last year, the first discovery of an actual Greek painting on a large scale was made at Corinth, and the artistic and archæological world is looking forward to a real revelation when it is completely excavated.

This picture dates from a little earlier than the beginning of the Christian era, after the Romans had introduced their brutal games to degenerate Greece, and so it is not of the great period of Greek art. Corinth was destroyed by the Romans in 146 B. C., but Cæsar had it rebuilt a century later, and then the remains of the old Greek theatre were converted into an arena. The painting decorated the high wall surrounding this gladiatorial arena, and represented gladiators fighting lions. It is 300 ft. long, but only 45 ft. are yet uncovered.

The importance of the discovery is shown by this statement of Dr. L. Shear of Princeton, who is in charge of the excavation.

"The paintings were beautifully done by fine artists and indicate that we must wholly revise our ideas of Greek painting and the decoration of Greek and Roman buildings. The colors are very rich and subdued. This shows that the attempts to restore the color-scheme of ancient Greek temples have been all wrong. In these attempted restorations garish tints have been used. In the absence of real information on

this subject it was supposed that garish tints were used by the Greeks, but the paintings at Corinth show that the contrary was the case.

"The field against which the figures are painted is a dark blue. This rests on a band of yellow. Below that is a narrow band of deeper blue, and at the bottom of all is a broad band of dark red. The lions are a tawny red. The scarlet boots, which are something entirely new in this country and period, stand out conspicuously. The painting was done on a large scale in order to make an effective picture for the audience in distant seats."

Discoveries of relics of ancient races, now crowding in upon us so rapidly, support the Theosophical teaching that man has changed very little in essentials, if at all, in many thousands or perhaps hundreds of thousands of years. When simple objects of domestic use are found similar to those we employ today, we seem to come very near the intimate personal life of the people of bygone ages, and sometimes in a very touching way.

In the recent explorations in North Africa, Count B. K. de Porok unearthed in Utica the elder neighbor of Carthage, a large number of babies' bottles and children's toys. The bottles differed from ours in the absence of rubber nipples, but they must have been quite effective for their purpose. They were made of pottery with a nipple of the same material containing a small hole, and some were ornamented with a pair of smiling eyes and a laughing mouth. A crockery savings-bank was found with a slot and containing a few coins, and also many toy-animals in pottery; horses, chickens, and ducks.

The Berlin Museum has just placed on exhibition a very touching collection of dolls and other articles from the tomb of a little girl who died in the reign of Tiberius, about two thousand years ago. There is a toy table with a tiny silver candelabrum, toy-bricks, and a cosmetic box for the dolls! Writing materials buried with her show that the child must have belonged to a cultured family.

But when we go back three thousand years before the Roman Empire, a similar story is told. In Mesopotamia, in the almost pre-historic kingdom of Kish, Professor Langpon of the Field Museum, Chicago, last year made marvellous discoveries proving the magnificence, and in many ways, the modernness of the civilization which flourished at least five thousands years ago. His demonstration of the high pitch to which architecture and general culture had reached among the Sumerians has proved a surprise. The splendid royal palace, covering three acres, contained a great hall 70 ft. long by 30 ft. wide, containing a row of massive columns. Among the numerous small objects found in the ruins were copper tools, razors, magnificent inlaid pottery, vanity and manicure cases, fish-hooks (a quite unexpected find), and children's toys, including a rattle in the form of a hollow horse in which a loose pebble was enclosed.

THE MAYA CIVILIZATION IN AMERICA.

Finds of archæological interest have been discovered in America, which are proving the wonder of anti-quarians.

It was a great, an amazing, revelation to find that ages before Columbus crossed the Atlantic, a highly cultured and truly civilized people, the Mayas, occupied large territories in America. Dr. H. J. Spinden of Harvard, fixes the seventh century A. D. as the climax of the Maya civilization, but his recent establishment of the fact that the marvelously ingenious and accurate Calendar, based on the movement of Venus, was in use in the sixth century B. C., shows that the Mayas must have been very advanced at that time in order to have produced a great mathematician or mathematical school, or that the woderful Venus-calendar had descended from some previous and higher culture—from Atlantis perhaps! Dr. Spinden says :

"Hundreds of native dates found on Mayan monuments and temple-walls have been translated into our calendar, and evidence of their highly scientific methods and the extremely

accurate results which they obtained in their calculations increases with further research. The Mayas reached practically the same figure for the true length of the year that we have today They made calculations over vast stretches of time. Their calendar was more accurate than our own, which has an error of one day in 3,300 years."

PRECURSORS OF MODERN SCIENCE.

The recently exhumed remnants of Greece and Egypt even of comparatively modern times may convince the reader of the futility of the present-day scientist's claim that in the field of exact thought and positive discovery he is the pioneer.

Disregarding the marvelous advances in science and civilization made many thousands of years ago in Egypt which permitted the conception and creation of such a monument of skill and organization as the Great Pyramid, the intellectual activities of the early centuries of our era are very striking—the close of the cycle of later antiquity before the Dark Ages settled down like a fog over Europe. This quotation, from *The New Archaeological Discoveries* by Dr. C. M. Cobern, refers to this period :

"The whole civilized world throbbed with a sudden liberated energy. It seemed as if a new intellectual dynamic had been injected into the blood of the race. Pioneers of science like Strabo were inventing geological theories which strangely resemble those of modern times ; scholars like Tacitus and Livy were writing histories of such elegance and philosophic insight that they are yet classics of their kind ; educators like Quintilian were originating methods of pedagogy which are only now in the twentieth century being carried into effect.

The astronomers in Alexandria were calculating eclipses, determining the equinoctial points, solstices, etc., much as is done today, and were reaching decisions concerning the size of the earth and the moon which were not far removed from those obtained by modern scholars. The sphericity of the

earth was taught and illustrated in the schools, as we know from a fresco on which a terrestrial globe is represented, recently found near Rome.

"Nero had a pipe-organ worked by machinery, a circular dining-room which revolved like an astronomical dome with the sun, and a bronze hydraulic engine, found only recently in the ruins of his palace; and Dr. Boni has just discovered an elevator 120 feet high connected with the emperor's palace.

BUDDHIST REVIVAL IN CHINA.

Thus Phanindra Nath Bose in the *People*:—

In the present intellectual renaissance, therefore, attempts are being made by the Chinese Buddhists to revive Buddhist religion and culture in China. This revival of Buddhism in China is regarded by some as the 'most note-worthy phenomenon that has appeared of late in the world of thought in China.' Mr. Baigyo Mizuno, a Japanese scholar, says in this connection.

"At the same time they have become aware that Buddhism has been systematically developed in various ways in China for thousands of years, so that it should rather be regarded as philosophy and culture of their own country, instead of a religion of foreign origin."

The Chinese have already started various organisations for the revival of Buddhism. One of these is, the *China Buddhist Federation*, Peking of which Mr. Hu Jui-lin is the new Director. With the Buddhists of Japan, they convened the Far Eastern Buddhist Conference of Tokio on November 1, 1925. Many Chinese Buddhists joined the Conference to make it a success.

The Peking University is one of the foremost centres of culture in China. Buddhism forms one of the chief subjects of study at the Peking University. Baron Hollestine is the Professor of Sanskrit at that University. He knows Chinese well and has restored one Sanskrit text from the Chinese. Though there is no other University for Buddhistic studies, there are some monasteries, which encourage the study

of Buddhist Philosophy and religion. One of the monasteries is Wu Chang in Hu-pen province, near Hankow. This is one of the flourishing centres of Buddhism. Buddhist monks of this monastery publish a paper called *Magazine of the Chch Shia* (Society for Realization). It is published by the *Sutra* Press. This journal contains many interesting articles such as (1) The Buddistic History of India; (2) Sources of various Buddhist sects; (3) Explanatory Logic—*Yin-ming-luh-su-chiang-yi.*

Other centres of culture in China are the monasteries (1) at Lo-yong in the province of Ho-nan (2) Lu Shan in the province of Kiangoi, (3) Nan-king in the province of Kiangoi, (4) Pu to-shan in the province of Cheh-king. The leading scholar of the Nan-king monastery is the Rev. Tai-Sue, who acted as the head of the Chinese Delegation at the Far Eastern Buddhist Conference of Tokio. Rev. Tai Sue laid down the ideals of his fellow-Buddhists when he said:

The first thing we shoud do is to organise an International Buddhist University to train men for the progagation of Buddhism. In the said institution, there should be two departments: one is to teach the students such liberal subjects as languages, sciences and philosophies, and the other to teach the Buddhist *Sutras*, religions discipline, Buddhist esoteric teachings, etc.

AUTHENTICITY OF THE PENTATEUCH.

The view of modern critics of the Old Testament is that the Pentateuch is not a Mosaic document, but that its authors, in order to win for it homage due to a Prophet's injunctions have fathered their own production on Moses. Mr. Hoschander meets this view with a hypothesis which, as coming from a Jew, has a significance all its own. Writes he in the *Jewish Quarterly Review* for April 1926:—

Suppose that we grant that the Pentateuch contains numerous anachronisms which cannot be ascribed to Moses.

The argument from these discrepencies is directed only against the orthodox view that the Pentateuch in its present form, without any changes, was the work of Moses—a view that on the whole rests upon tradition, and can scarcely be supported by documentary evidence. But this argument would fall flat, if one assumes the original work of Israel's Lawgiver was re-edited and revised again and again during post-Mosaic periods. While post-exilic Judaism may or may not have believed in verbal inspiration, there is scarcely room for doubt that such a belief did not exist in pre-exilic times. They cared only for the contents of the the Mosaic Laws, and not for the words and the style in which they had been formulated.

While modern scholars write commentaries, the pre-exilic writers achieved the same purpose by expanding some biblical passages or commandments according to their best knowledge and traditions, or by adding some historical glosses. Differences in interpretation during many centuries are of course to to be expected. Thus all their editions of the Mosaic Laws may have widely differed in style, terminology, and interpretation, and yet all these writers recorded or sincerely belived that they recorded genuine Mosaic traditions based upon the original Mosaic Books.

The founder of the North-Israel Kingdom, Jeroboam, must have been exceedingly anxious that his religious institutions should not come into collision with the Mosaic Laws, and according to the testimony of the First Book of Kings (13, 33,) the Levitical tribe lost its priestly prerogatives in his dominion. It is not reasonable to presume that the Mosaic Code was revised under his reign in a way that there should not be the least referencnce to the origin of the priesthood and their function, and that this revised Code became the standard Mosaic Code of North-Israel ? It goes without saying that in such a Code we would not expect any reference to the prohibition of image-worship. If we may credit this King with common sense, he must have been aware that a Mosaic Code

condemning his religious institutions would be exceedingly dangerous to the existence of his kingdom.

Now it stands to reason that original Mosaic Code, which was doubtless written on papyri, was deposited in the chief sanctuary at Shiloh, and we cannot assume that it survived when this sanctuary was destroyed. Thus the mosaic traditions preserved were those found in the copies made by the Levitical priests for the purpose of instruction, and there was no possibility of comparing these copies with the original.

Thus the literal authenticity of an important part of the Bible is denied by its followers themselves.

THE FUNCTIONS OF BRAHMANAS.

The same author points out the high place of priests in the Jewish heirarchy, which bears close resemblance to that of the Brahmanas of the Aryans. A few quotations from the Jewish scripture will sound as if they were a translation of the ordinances of Manu.

Among the Babylonians, Egyptians, Indians, Iranians, and no doubt among all other ancient nations with established priesthoods, the priests were the depositaries of all existing science both ecclesiastical and secular. Their hold upon the people they chiefly retained through their superior knowledge. Owing to the latter, the people looked up to them with high reverence, as the mediators between the Gods and men, believed them to approach nearer to the deity than other mortals. They consituted the supreme authority on the point of law and religion, and were especially the teachers of the people in all religious matters. They were the very representatives of civilization among their nations.

It would be a truism to assert that it was the same in Israel, as seen from the biblical records (Deut 17, 8-13 ; 21, 5 ; 33, 10.)- It is not without significance that the fuction of the priesthood as accredited teachers of Israel is placed before that of sacrifices (ibid. 33. 10,) from which we may gather that they were primarily the teachers of Israel's religion, the

preservation of which would be due to them. Hosea attributed the general depravity of the people and their ignorance of the knowledge of the Lord to the criminal negligence of the priesthood in the exercise of this function. The non-Levitical priests of North Israel in superseding the Levites accepted likewise the charge of teaching, and the ethical laws of Israel were identical with those of Judah. Micah accounted it to the priests as crime that they refused to teach without recompense (2, 11.)

EDITORIAL REFLECTIONS.

CASTE SYSTEM IN SOUTH AFRICA.

Thus the *Indian Social Reformer* :—

Within the last few days, a Bill has been passed by the South African Parliament commonly known as the Colour Bar Bill. This Bill prohibits the employment of native Africans and Asiatics in any occupation requiring the handling of machinery. The reason given for this prohibition is that, unless skilled occupations are restricted to White men, they run the risk of losing their means of livelihood owing to the competition of native Africans and Asiatics. An exception is made in the case of so called " coloured persons " who, in South African terminology, are Euro-Africans of mixed descent. This Bill taken together with the legislation contemplated or adopted for segregating Indians and to prevent them from owning land or being granted trade licenses, is, if anything, an aggravated reproduction of the social process which in ancient days resulted in caste and the depressed classes in this country. Incidentally, it bears out our oft-repeated contention that outcastes are the inevitable concomitants of castes and that the true remedy for the removal of untouchability is the abolition of caste. People who seek to emancipate the depressed classes and at the same time uphold the present caste system, are attempting to reconcile two fundamentally

incompatible ideas. The South African Whites are doing what the mediaeval Hindus did and, most probably, for similar reasons. For the preservation of their "standards of life," the latter adopted very nearly the same measures as the former are doing before our eyes.

LAW OF ADOPTION IN EUROPE.

Continues the same journal:—

The circumstances which have induced the introduction of this measure seem to have been, if not created, emphasised by the consequences of the Great War, namely, a great increase in the number of orphans, on the one hand, and of parents bereft of children, on the other. According to a writer in the Nineteenth Century, one institution in England alone received 40,000 applications from persons who wanted to give away children and 5000 applications from persons who wanted to take children in adoption. Many parents adopt children even now, but they have no legal status as parents, as among the Hindus, and it is proposed to give them such a status by law. The writer in the Nineteenth Century, Mr. W. R. Barker, gives an interesting account of the law relating to the subject in some European countries. In France the adopter must be fifty-years of age and childless and the adopted must be an adult. The law in Germany, Switzerland, Austria and Italy follows the French law with variations. Most of the States of the United States have passed laws on the subject The Bill before the British Parliament provides safeguards against the abuse of adoption by requiring that the suitability of the adopter should be certified by a local authority or the adoption sanctioned by the High Court of Chancery. In India any Hindu may adopt a child without the certificate or sanction of any authority, though the validity of the adoption depends upon the fulfilment of the conditions laid down by Hindu law as interpreted or mis-interpreted by the Privy Council.

UNPUBLISHED SURAS OF THE QURAN.

The *Jewish Quarterly Review* contains the original text and an English translation of M. S, Adler 2541

(2554 in the Catalogue) preserved in the library of the Jewish Theological Seminary at New York. From the absence in the Quran of the verses quoted therein it is surmised that either the manuscript is a fabrication or that it contains extracts from a lost recension of the Quran. We reproduce below the introduction to verses cited:—

MS. Adler No. 2541 (2554 in the Catalogue).

Translation.

Recto

Account of Muhammad's Companions: Appendix to the Book of Chronicles. This is the Book of the history of Muhammad who was in the place...al-Jusi called Jabal al-Hadith (describing how it fared with him until he removed to San'a and to the Hijaz by reason of the monk who was in Balka upon a pillar called "'Alamat al shams." [It also tells how] those of the learned men who inclined and mentioned the matter to him and wrote each their name to wards him came to him compiled in the beginning of a Surah of his Kur'an and wrote: "Thus did the wise men of Israel counsel the dumb wicked man [*i. e.* Muhammad]," [This they wrote] in an obscure and unintelligible from so that it should not be understood (and a curse would be upon him, as these learned men said, who would make clear the purport of this to the gentle nation): Now the monk called Bahira is not mentioned. And these are the learned men who came to him (Muhammad): Abrbaham called Ka'b al-Ahbr; Absalom called 'Abd al-Salam; Jacob called 'Umar al-Shahid; Johnan called la-Mvnhazim ila'I-jannah; Akiba of Antioch called al-Tair fi'l-jannan; Eliezer called sahib al-Asa; Iephthah al- Maktul fi hibb al-nabi; Shemaiah called Murid al-nabi ila'l-bait; Baruch called Al-Maktul fi sahib allah; Ashael called Khatan al-nabi; Hephes called Jar al-nabi. These were they who came to him (Muhammad) and adopted Islam in his presence in order that no harm might be-fall Israel. And they made a Kur'an for him and wrote and compiled their names each one in a Surah without incurring suspicion. And they

wrote in the middle Surah: "Thus did the wise men of Israel counsel the dumb wicked man."

INDIAN PENAL ADMINISTRATION.

ITS CULMINATION IN THE ANDAMANS.

The convict settlement in the Andamans, when the most wretched and extremely immoral state of affairs prevailing there was brought to the notice of the public some years ago, was condemed on all sides as 'veritable hell on earth.' The comparison was apt except that no picture of hell depicted so far makes provision for the hedious immoralities that run rampant in its British counterpart in the Andamans. What purpose, we wonder, that segregated place given over deliberately to the exclusive reign of sin and oppression, serves in the interest either of the convict or of the society to which he belongs Men of the ability and moral calibre of Bhai Paramanand, Brajendra Kumar and others no less eminent and bright have been again and again doomed to life-long exile and servitude there. By a mere fortunate stroke of chance the term of imprisonment of some of them came to be curtailed, and the story they were spared to tell of their hardships and the horrible miseries, mental and physical, which they had had to encounter was simply apalling. Not only natural inclemencies of weather in the island but the system of human watch and ward also is not in the least suited for the maintenance and surveillance of human beings, however degraded the latter be. Those who had the good luck to return after partial expiry of their term of banishment and incarceration have by their sojourn in the midst of such insalubrious surroundings and morally irreclaimable associates, appointed by government officials to keep watch over them, been permanently disabled from any regular and continuous mental exertion.

What can be the aim of the government in keeping alive this devilish blot on its penal administrative organism? Is crime remedied or the tendency to it lessened by this extremely inhuman and demoralising regime of punishment? Whom does this system bless—the criminal, the warder, the society, or the State? The Andamans is a curse peculiar to Indian administration of justice alone.

SMALLER HELLS.

The difference between the state in Andamans and that in the jails in India, though in itself markedly great, is that of magnitude alone. The vindictive mentality which has reached its highest consummation in the Andamans penal colony, finds its usual every day expression in the administration of jails. It was a happy accident for prisoners that as political offenders some of the greatest men of the country were lodged for some time in the same cells with ordinary culprits. The reign of tyranny and moral depravity within the walls of prisons was thus peeped into by men who had a voice. Through them the public outside obtained a glimpse into these perpetual hotbeds of corruption and vice. The force of public opinion which instantly turned in favour even of this fallen section of the community against which individuals and groups of individuals had many long-standing grievances, was at once brought to bear upon the government especially in the Punjab. In November last a Jail Committee was formed, consisting of Mr. C.F. Lumsden I.C.S., President. Mr. Justice Jailal, and Sheikh Abdul Qadir, Barrister, to inquire into the condition of the Punjab jails. The scope of inquiry of the Committee was limited yet the disclosures made even under the heads allowed by the Committee's terms of reference are very serious. Under unauthorised punishments the Committee says *inter alia*:—

The common form of such punishment is shoo-boating on the slightest provocation, sometimes under orders of Jailors and Assistant Jailors and sometimes without orders. Another form ef punishment is for several prisoners to join in a concerted attack on a prisoner and beat and kick him mercilessly. This method is resorted to sometimes in order to extract money from new-comers and sometimes for the purpose of bringing recalcitrant convicts to their senses. Still another form is to make a man bend double to pass his hands through his legs and touch or hold his oars. This offence is enhanced by the administration of blows and kicks. The punishment appears to be well established and frequently made use of by unscrupulous subordinates.

In what civilised country would you find this barbarous mode of torture allowed and even encouraged?

Under unauthorised indulgences the following observations appear :—

High prices have to be paid for articles that are smuggled into jails. Cash is received by prisoners from their homes for their requirements in jail by means of money orders to warders and their subordinates. The Committee understands that a system of money-lending also is well established inside the prisons, there being, however, a strict code of honour among the prisoners to return the money. *Gur* (jagree) is in great demand and there is such craving for it that prisoners are prepared to pay for it many times its real price. Other luxuries, such as *ghee*, tobacco, butter, fruits and liquor are also obtainable. Gambling is conducted under the patronage of minor jail officials, who, no doubt, are not forgotten by the winners. Discipline is merely superficial, for one witness, whose evidence there was no reason to distrust, assured the Committee that sovereigns were plentiful inside the Lahore Central Jail though unprocurable outside. He had himself seen a prisoner in possession of eighty sovereigns who kept in his box a sum of forty pounds for another.

And to such jails offenders are sent for reform! A person of a most saintly nature would scarcely remain immune from the vitiating influences of such an atmosphere. Offence outside the jail is punished with incarceration in jail. What greater, severer jail would punish the incomparably greater offences committed within the jail walls? Is opportunity for greater delinquencies thought to be a a fit penalty for the commission of smaller ones? Where pray would the series end? Is penal administration

then meant for the aggravation, not for the stoppage or even lessening, of criminal tendencies?

MEASURES OF JAIL REFORM.

The Committee urges a few measures of reform. It will enforce greater discipline and appoint better warders and more numerous and better superintendents. As steps towards the inner amelioration of the culprits it advocates the extension of adult education so as to include within its scope prisoners up to the age of 30, and the establishment of libraries and recreation rooms in jails. A suggestion is made that 'earnest endeavours should be made to secure persuasive religious preachers, provided their efforts do not aim at proselytisation?' To the Arya Samaj, as also to other bodies, is thus opened a vista of true religious work. The proviso added has our heartiest endorsement and support. The aim of the preacher shoud be to convert the spirit of the fallen man or woman, not necessarily to make addition to his parochial flock.

To us all these attempts, good in their way and useful as far as they go, appear to be abortive unless the government changes its entire angle of vision with regard to criminals. Even severity of punishment may in some cases turn out to be a reformatory or preventive measure, but never can the systematic attempt current at present to kill all moral and self-respecting sentiments even in an actual offender be expected to end but in making him more and more immoral, as the sensitiveness to wicked handling and maltreatment becomes blunter and blunter with every new inhumanity practised by jailor and warder and fellow-prisoner towards him. The Andamans has got to be abolished, jails to be made reformatories, punishment to be made a deliberate instrument of redemp-

tion. Then, and then alone will the jails be what the Committee wants them to be?

MUSIC BEFORE MOSQUES.

Mr. A. S. Wadia M. A. considers in the latest issue of the *Hindustan Review* the question of the permissibility of 'ceremonial music' before mosques on the one hand, and that of 'leading sacrificial cows on the public roads and killing them as sacrificial offerings on the great Id-festivals' on the other. While on the former riddle he makes distinction between 'ustadi gyan' and 'ceremonial music.' We reproduce his observations from his own contribution :—

Taking up the first question, let us atonce admit that the old classical Hindu music of *tal* and *rag*, ordinarily known as *ustadi gyan*, has a quaint beauty and sweetness all its own which none can question or gainsay, though it may possibly fail to appeal to a foreign ear not attuned to it from childhood. Of this *ustadi gyan*, strange as it may appear, the most devoted votaries and constant patrons are the Mahommedans themselves. But the Hindu "ceremonial music" against which the Mahomedans complain is wholly and radically a different thing. In fact, it is no music at all in the ordinary acceptance of the term. For it is *not* a concord of sweet sounds which fall melodiously on the ear and take captive the soul and lift it to a realm beyond the limits of time and space. No, it is nothing approaching this. But, it is one wild, unending cacophany of braying trumpets, clashing cymbals, and rattling drums, which falls harsh and rasping on the ear and drives a true music-loving soul to despair of human sanity. In a word the ordinary Hindu ceremonial music as played in their processions, secular and religious, is a high revel of organised noise.

He comes next to the atmosphere in the mosques in the midst of which prayers are performed.

Coming finally to the conditions necessary in the precincts of a mosque for the proper carrying out of the religious service held therein, let us in the first place make it clear that, except on Fridays and festive days, the Mahomedan service is non-congregational and each follower of Islam is consequently expected to invoke his Creator by himself five times a day at the call of the Muezzin. There are no graven images nor painted pictures in the mosque to detract the attention of the

worshipper, but the whole surrounding is kept rigorously plain and simple to make it possible for him in the prevading peace and quiet to concentrate his whole mind and soul on his Creator while saying his prayers.

His conclusion therefore is:—

With whatever justification the Hindus may have claimed in the past their prescriptive right to play their ceremonial music before a mosque, that right—considering the true nature of their "music" and the vital national interests involved in the question—they must forthwith renounce in a truly patriotic spirit. By such a renunciation the Hindus themselves, strange to say, stand most to gain. For with gradual disappearance of their present decadent ceremonial "music" their old classical music stands a better chance of coming into its own and of eventually evolving ceremonial or processional marches more in consonance with its own hoary traditions and the musical ideas of the world at large.

Mr. Wadia's objection, therefore, is primarily to the character of the music performed. If this character were improved, would he then support the playing of music before mosques? Let him consult his Muhammedan clients, whose cause he has in his gratuitious love of justice taken up to espouse. Why pray make a difference between the vicinity of mosques and other places, when the aim is 'the gradual disappearance of . ...decadent .. ... music'? It would be more appropriate to move the total abolition of this music. Or are the ears of mosques or devout Muhammedans engaged in their prayers especially sensitive to the jarring sounds of 'decadent music'?

And if the intrinsic merits of the performance of either party are to determine its permissibility, would it not be similarly befitting to submit the postures of Muhammedans during what they call prayer to the same test? Do the repeated genuflexions and continually varying poses which mark Muslim 'namaz,' conduce in reality to that concentration of 'mind and soul' which to Wadia seems to be the object of prayer? If on scientific scrutiny this varying of postures is found to be a negation

of concentrated devotional and contemplative exercise, would Mr. Wadia advocate their disappearance also?

We are not sure if Mr. Wadia knows his own mind

THE CASTE OF THE EMPEROR HARSHA.

V. P. Roy writing to the *Leader* says.—

To what caste did the Emperor Harshavardhan belong?

There are three sources of information regarding the Emperor :—(1) the 'romance' of his life compiled in Sanskrit by his court-poet, Banabhatta, (2) the decrees of gifts of land, etc, inscribed and issued by the Emperor, and (3) detailed description of his reign left by his contemporary Chinese pilgrim, Heunshan.

The first two are silent on the point, although one could expect them to be otherwise as it is usual for bards and for similar inscriptions to indulge in the geneologies and caste-traditions of the hero or the donor.

Only the third source is helpful to us and does credit to the historic sense of the Chinese in contradistinction to the utter apathy of the Hindus towards this science. One is regretfully constrained to admit the superiority of the Chinese civilization in this respect.

With all the instinct of a true historian, Heunshan appears to have entered into the very spirit of the Hindu culture predominated by its caste institution. He is explicit in his mention of the castes of the various kings of the time. Of the 16 chief kings, he tells us, 6 were Brahmans (Jhansi, Ujjain, Chittore, Maheshwarpur, Kamrup and Kabul,) 6 Kshatriyas, (Kapisha, Nepal, Mahakoshal Maharashtra, Ballabhi and Guzerat,) 2 Vaishyas (Kanauj and Pariyatra) and 2 Sudras (Scindh and Matipur.)

General Cunningham, however, opines that the Emperor belonged to the Bais sect of the Kshatriyas. He means that the Chinese transcription of the word 'vaishya' stands for the Bais sub caste of the Kshatriyas and not for the Vaishyas, the third of the four principal castes of the Hindus. He appears to have shared the erroneous orthodox view that only a Kashatriya could be a king. No other explanation for this misapprehension is likely under the circumstances.

In the first place, Heunshan deals only with the four principal castes and nowhere enters into detail regarding their sub-divisions. Secondly the Chinese transcription for 'Vaishya' (the third caste) is throughout the same as in the passages enumerating and describing the principal castes. If Harsha had been a Kshatriya of the Bais sub division, what

was there to prevent Heunshan from putting the Emperor in the category of the Kshatriyas. The silence of Bana and of the inscriptions on the question of the caste of Harsha lends an additional force to the theory that the Emperor was not a Kshatriya.

REMAINS OF BUDDHISM IN AMERICA.

The *Modern Review* reproduces from *The Young East* the following account of Buddhist archæological remains in America :—

Images and sculptured tablets, ornaments, temples, etc., abound, that cannot well be ascribed to any other source with any show of reason. Among these may be mentioned the following :—

An image of Buddha found at Palenque, sitting cross-legged on a seat formed of two lions placed back to back, closely resembles similar images found in India, China, and Japan. A large image found in Campeachy represents accurately a Buddhist priest in his robes. An elaborate elephant-faced god found among the Aztecs is evidently an imitation of the Indian image of Ganesha. A Buddhist altar of stone was also found in Palenque. Figures of Buddha sitting crossed-legged with an aureola around his head, and placed in niches in the walls of the temples at Uxmol, Palenque, etc., are exact counterparts of images found in niches both inside and outside of Buddhist temples in Japan, China, and India. A perfect elephant's head is found sculptured on the walls at Palenque, the *elephant being the usual symbol of Buddha in Asia, and no elephants being found in America.* Then there is an old Mexican image in the Ethnographical Societies' Museum at Paris, which depicts Buddha sitting in the cross-legged attitude with an inscription on either side, one of the characters being evidently intended for the Chineso character incorrectly for Buddha engraved by a sculptor who did not know the Chinese written language, on the walls of Uxmal there are astronomical diagrams and images, representing among other images the dragon which causes eclipses by swallowing the sun, a thoroughly Chinese notion, but instead of scales it is covered with feathers, showing the idea that it can fly The enormous temples or palaces at Palenque and Mitla are almost counterparts of Buddhist temples that are found in Asia, particularly in North China, Mongolia and Java, the large pyramidal bases and the mode of construction all seeming to point to Buddhist origin. There is a Buddhist cross, or symbol of Buddha, carved on a pillar at Palenque. The ornaments in the walls of the temples in different parts of Mexico are similar in design to those of many buildings in India and China.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

It is the hottest season of the year in Gurukula. The days are quite hot though considerably cooler, than in big cities in the Punjab. The nights are positively cool and a sufficiently heavy coverlet is required during the small hours of the morning. The stream in front of the College is daily gaining in proportions and the ice cold waters of the Ganges remind one of the celestial origin ascribed to the river by the Puranas. When one sits for an hour in the stream under the burning rays of the noon-day sun, with half the body immersed in water, one is inclined to think that the apotheosis of mother Ganges was, after all, not an unduly extravagant freak of Hindu superstition. The hills and landscape are dry, sere and denuded of all verdure.

GAMES.

We have in the GuruKula in these days a Punjabi Sikh who is proficient in Gatka, Banethi and allied games. He can cut in twain a boiled potato or any other equally soft object placed on the tongue, throat or belly of a person with a single stroke of the sword. He whirls a rope with weights tied at the ends for a Banethi and that

so rapidly that the rope looks like a straight stick. Sometimes he ties two cups of water to the ends of a rope and whirls the rope so rapidly that it becomes perfectly straight and not a single drop of water falls on the ground. He can also break an iron nail, with ends resting on supports placed on the belly of a person, with a single stroke of the sword without injuring the belly. He can perform sundry other feats of a similar nature. The Brahmacharis and some of the members of the staff learn all these games with great eagerness and zest every day in the evening. Wrestling which is one of the most popular exercises in the Gurukula in summer has also commenced. Swimming too is very popular, and most of the students and some of the members of the Staff swim for a couple of hours every day. Hockey and football are also played but not quite often in these hot days.

THE HOSPITAL.

The hospital presents a clean bill of health. All the Brahmcharis are healthy. The Ayuryedic dispensary is proving a boon to all the villages round about the Gurukula..

THE SCHOOL AT MAYAPUR.

The students of the first four classes of the school at Mayapur are all healthy. One of our doctors goes every week to Mayapur and institutes a medical examination of all the small Brahmcharis. A new stereoscope and a number of pictures representing interesting geographical and historical scenes, have been brought for the delectation and instruction of the small boys. Professor Mukh Ram is working now-a-days as the manager of that.

THE EVENIG CLUBS.

The interval of a couple of hours between the supper and bed-time cannot now-a-days be spent in study owing to

the intensity of heat. But the time is not wasted in idle gossip even. A meeting of some one of the various clubs e. g. the English Club, the Vijnana Parisbad, the Ayurveda Parishad etc. etc., is held daily in which the students and members of the staff also take part. The English club is particularly popular this year.

THE SAHITYA PARISHAD.

Three meetings of the Sahitya Parishad have been held since the commencement of this session. In one of them Pandit Vagishwar Vidyalankar read a paper on Kalidasa. In the remaining two Brahmacharis read papers Two meetings were held under the auspices of this Parishad to commemorate the life and work of Shankaracharya and Buddha. Thoughtful and original papers were read on the works and teachings of these reformers.

THE DARBAR OF HARSHA.

The students organised an imitation of a Darbar of king Harsha of India. The king was seated in state on a magnificent platform with his ministers etc., on both sides. A row of Buddhist Pundits was seated on one side and one of learned Brahmanas on the other. Poets and learned people from all parts came and regaled the king with their poems. Controversies too were held in the king's presence. The proceedings were carried on in Sanskrit throughout and were highly appreciated by all present.

THE POETICAL CONCERT.

A poetical concert was held the other day. Brahmacharis and members of the staff recited Hindi poems of their own composition. The proceedings were very interesting.

THE SILVER JUBILEE OF THE GURUKULA.

The Punjab Pratinidhi Sabha has decided to celebrate the Silver Jubilee of the Gurukula next year. A meeting of the College Council was held the other day to devise measures for commencing serious preparations for the occasion. Several sub-committees were formed and the work has been commenced in right earnest.

PRINCIPAL RAMA DEVA.

Principal Rama Deva has to go out very often for propaganda work, and for delivering lectures at the anniversaries of Arya Samajes. The rest of his time he is devoting exclusively to the Gurukula now-a days. Consequently a good deal of work is being done and there is a vigorous life in all the College and Boarding House activities in these days.

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